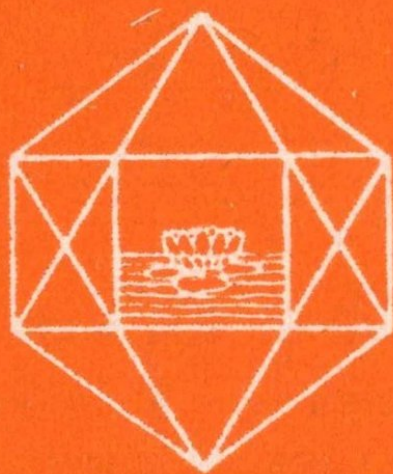
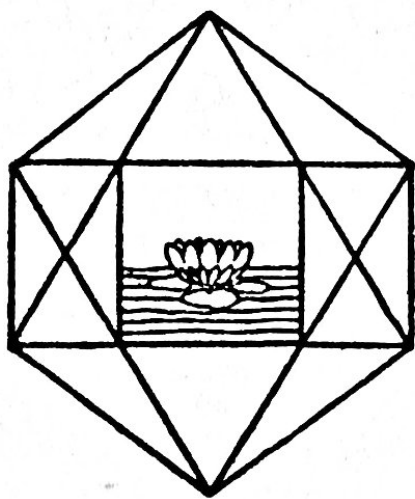


ALL INDIA MAGAZINE



February 1973



All India Magazine

—Matter shall reveal the Spirit's face.

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The better we study the more we understand; the more inspiring our ideals, the greater strength of our will and superior the quality of our feelings; the clearer the guidance we receive the surer the steps we take in life. Knowledge, inspiration and guidance stand combined in the words of Sri Aurobindo and the Mother, and the selections we offer in the All India Magazine purport to make them available in turns, considering one or the other theme from month to month.

In the present issue of the AIM are contained selections which open to us a scope to understand by study that Nature plans to lead man towards greater heights than hitherto attained by him and that man himself can be inspired to cooperate with Nature by taking to what Yoga can mean in the widest sense. These heights promise to us unity of mankind on a surer basis along with other perfections through moral and spiritual discipline, faith and self-improvement, striving with vigour and inspiration to work for the fulfilment of the Divine's Plan for a transformed life on earth.

The Editor

PRAYER

O THOU, sole Reality, Light of our light and Life of our life, Love supreme, Saviour of the world, grant that more and more I may be perfectly awakened to the awareness of Thy constant presence. Let all my acts conform to Thy law; let there be no difference between my will and thine. Extricate me from the illusory consciousness of my mind, from its world of phantasies; let me identify my consciousness with the Absolute Consciousness, for that art Thou.

Give me constancy in the will to attain the end, give me firmness and energy and the courage which shakes off all torpor and lassitude.

Give me the peace of perfect disinterestedness, the peace that makes Thy presence felt and Thy intervention effective, the peace that is ever victorious over all bad will and every obscurity.

Grant, I implore Thee, that all in my being may be identified with Thee and I may be nothing else than a flaming torch of love, one utterly awakened to Thy supreme action of love.

The Mother

(Prayers And Meditations : February 15, 1914)

MANHOOD TO SUPERMANHOOD

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And then there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. In that case the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here, it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in

the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious cooperation she wills to work out the superman, the god. Or shall we not say, rather, to manifest God? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth.

Thus the eternal paradox and eternal truth of a divine life in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos possible, and in all these the

higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind. Attempts are sometimes made to have done finally with questionings which have so often been declared insoluble by logical thought and to persuade men to limit their mental activities to the practical and immediate problems of their material existence in the universe; but such evasions are never permanent in their effect. Mankind returns from them with a more vehement impulse of inquiry or a more violent hunger for an immediate solution. By that hunger mysticism profits and new religions arise to replace the old that have been destroyed or stripped of significance by a scepticism which itself could not satisfy because, although its business was inquiry, it was unwilling sufficiently to inquire. The attempt to deny or stifle a truth because it is yet obscure in its outward workings and too often represented by obscurantist superstition or a crude faith, is itself a kind of obscurantism. The will to escape from a cosmic necessity because it is arduous, difficult to justify by immediate tangible results, slow in regulating its operations, must turn out eventually to have been no acceptance of the truth of Nature but a revolt against the secret, mightier will of the great Mother. It is better and more rational to accept what she will not allow us as a race to reject and lift it from the sphere of blind instinct, obscure intuition and random aspiration into

the light of reason and an instructed and consciously self-guiding will. And if there is any higher light of illumined intuition or self-revealing truth which is now in man either obstructed and inoperative or works with intermittent glancings as if from behind a veil or with occasional displays as of the northern lights in our material skies, then there also we need not fear to aspire. For it is likely that such is the next higher state of consciousness of which Mind is only a form and veil, and through the splendours of that light may lie the path of our progressive self-enlargement into whatever highest state is humanity's ultimate resting-place.

Sri Aurobindo

(The Life Divine, American Edition, pp. 5-7)

Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained.

Sincerity exacts the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will.

Sri Aurobindo

“ALL LIFE IS YOGA”

All methods grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest.

But as in physical knowledge the multiplication of scientific processes has its disadvantages, as that tends, for instance, to develop a victorious artificiality which overwhelms our natural human life under a load of machinery and to purchase certain forms of freedom and mastery at the price of an increased servitude, so the preoccupation with Yogic processes and their exceptional results may have its disadvantages and losses. The Yogin tends to draw away from the common existence and lose his hold upon it; he tends to purchase wealth of spirit by an impoverishment of his human activities, the inner freedom by an outer death. If he gains God, he loses life, or if he turns his efforts outward to conquer life, he is in danger of losing God. Therefore we see in India that a sharp incompatibility has been created between life in the world and spiritual growth and perfection, and although the tradition and ideal of victorious harmony between the inner attraction and the outer demand remains, it is little exemplified. In fact, when a man turns his vision and energy inward and enters

on the path of Yoga, he is supposed to be lost inevitably to the great stream of our collective existence and the secular effort of humanity. So strongly has the idea prevailed, so much has it been emphasised by prevalent philosophies and religions that to escape from life is now commonly considered as not only the necessary condition, but the general object of Yoga. No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both. For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower. To avoid the life which is given him for the realisation of that possibility, can never be either the indispensable condition or the whole and ultimate object of his supreme endeavour or of his most powerful means of self-fulfilment. It can only be a temporary necessity under certain conditions or a specialised extreme effort imposed on the individual so as to prepare a greater general possibility for the race. The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly

conterminous with life itself and we can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense :
“All life is Yoga”.

Sri Aurobindo

(The Synthesis of Yoga, University Edition, pp. 6-7)

Always keep in touch with the Divine Force. The best thing for you is to do that simply and allow it to do its own work; wherever necessary, it will take hold of the inferior energies and purify them; at other times it will empty you of them and fill you with itself. But if you let your mind take the lead and discuss and decide what is to be done, you will lose touch with the Divine Force and the lower energies will begin to act for themselves and all go into confusion and a wrong movement.

Sri Aurobindo

TOWARDS HUMAN UNITY

The surfaces of life are easy to understand; their laws, characteristic movements, practical utilities are ready to our hand and we can sieze on them and turn them to account with a sufficient facility and rapidity. But they do not carry us very far. They suffice for an active superficial life from day to day, but they do not solve the great problems of existence. On the other hand the knowledge of life's profundities, its potent secrets, its great, hidden, all-determining laws is exceedingly difficult to us. We have found no plummet that can fathom these depths; they seem to us a vague, indeterminate movement, a profound obscurity from which the mind recoils willingly to play with the fret and foam and facile radiances of the surface. Yet it is these depths and their unseen forces that we ought to know if we would understand existence; on the surface we get only Nature's secondary rules and practical by-laws which help us to tide over the difficulties of the moment and to organise empirically without understanding them her continual transitions.

Nothing is more obscure to humanity or less seized by its understanding, whether in the power that moves it or the sense of the aim towards which it moves than its own communal and collective life. Sociology does not help us, for it only gives us the

general story of the past and the external conditions under which communities have survived. History teaches us nothing; it is a confused torrent of events and personalities or a kaleidoscope of changing institutions. We do not seize the real sense of all this change and this continual streaming forward of human life in the channels of Time. What we do seize are current or recurrent phenomena, facile generalisations, partial ideas. We talk of democracy, aristocracy and autocracy, collectivism and individualism, Imperialism and Nationalism, the State and the commune, capitalism and labour; we advance hasty generalisations and make absolute systems which are positively announced today only to be abandoned perforce tomorrow; we espouse causes and ardent enthusiasms whose triumph turns to an early disillusionment and then forsake them for others, perhaps for those that we have taken so much trouble to destroy. For a whole century mankind thirsts and battles after liberty and earns it with a bitter expense of toil, tears and blood; the century that enjoys without having fought for it turns away as from a puerile illusion and is ready to renounce the depreciated gain as the price of some new good. And all this happens because our whole thought and action with regard to our collective life is shallow and empirical; it does not seek for, it does not base itself on a firm, profound and complete knowledge. The moral is not the vanity of human life, of its ardours and enthusiasms and of the ideals it

pursues, but the necessity of a wiser, larger, more patient search after its true law and aim.

Today the ideal of human unity is more or less vaguely making its way to the front of our consciousness. The emergence of an ideal in human thought is always the sign of an intention in Nature, but not always of an intention to accomplish; sometimes it indicates only an attempt which is predestined to temporary failure. For Nature is slow and patient in her methods. She takes up ideas and half carries them out then drops them by the wayside to resume them in some future era with a better combination. She tempts humanity, her thinking instrument, and tests how far it is ready for the harmony she has imagined; she allows and incites man to attempt and fail, so that he may learn and succeed better another time. Still the ideal, having once made its way to the front of thought, must certainly be attempted, and this ideal of human unity is likely to figure largely among the determining forces of the future; for the intellectual and material circumstances of the age have prepared and almost imposed it, specially the scientific discoveries which have made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country.

Sri Aurobindo

(The Ideal of Human Unity, American Edition, pp.18-20)

TRUE DOER OF DIVINE WORKS.

If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity or the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity

or arrogance. Nothing in the mind or in the vital or physical part should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness force of her force, ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.

Sri Aurobindo

(The Mother, pp. 17-21)

FAITH AND PERSONAL EFFORT

Can one increase his faith by personal effort?

Faith is surely a gift made to us by the Divine Grace. It is as it were a gate opening suddenly on the eternal truth, through which we can see, almost touch that truth.

Like all things in the human ascent, it is necessary, particularly at the beginning, to make a personal effort. It may happen that under certain exceptional circumstances, for reasons that wholly escape our intelligence, faith comes as an accident, quite unexpectedly, almost without our having ever asked for it, but more frequently it is an answer to a desire, a need, an aspiration, something in the being that seeks, wants, even if it is not very conscious or very systematic. In any case, when faith has been granted, when one has this sudden inner illumination, to maintain it constantly in the active consciousness individual effort is absolutely indispensable. One must hold to one's faith, ask for one's faith, seek it, cultivate it, protect it.

The human mind has the morbid and deplorable habit of doubt, discussion and scepticism. It is there that human effort has to be exercised: one must refuse to admit them, refuse to listen to them, and more than that refuse to follow them. No game is more dangerous than to play mentally with doubt and scepticism. They are not merely enemies,

they are frightful snares and once you fall into them you have a formidable difficulty in coming out of them.

Some people think that it is great mental elegance to play with ideas, discuss them, contradict one's faith, that it gives you a very superior attitude and that you are thus above all superstition and ignorance; but it is in listening to the suggestions of doubt and scepticism that one falls into the grossest ignorance and turns away from the straight path. You enter into confusion and error, into the meanderings of contradictions and you are not always sure of being able to come out. You stray so far away from the inner truth that you lose sight of it and at times you also lose all contact with your soul.

Certainly, there must be a personal effort to preserve one's faith, to let it grow in oneself. Later on, much later, you can one day look behind and see that whatever has happened, even what appeared to be the worst was a divine Grace to make us progress on the path, and then you perceive that the personal effort also was a Grace; but before you reach there you need to walk much, struggle much, at times even to suffer much.

To sit down in an inert passivity and say: "If I must have faith, I shall have it, the Divine will give it to me," is an attitude of laziness, of unconsciousness, almost of bad will.

For the inner flame to burn, one must feed it, one must watch over the fire, cast into it the fuel of all errors that one seeks to throw off, all that delays the advance, all that obscures the path. If you do not feed the fire, it smoulders under the ashes of your unconsciousness and your inertia; and then it is not years but centuries, and lives will pass before you arrive at your goal.

You must watch over your faith, as one watches over the cradle of an infinitely precious life, and you must protect it with great care from everything that might alter it.

In the ignorance and obscurity at the beginning, faith is the most direct expression of the divine Power that comes to battle and conquer.

The Mother

(Bulletin of Education, Vol. XI, No. 2, pp. 75, 77)

The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.

Sri Aurobindo

IDEAL OF MORAL PERFECTION

What is an "ideal of moral perfection?"

There are thousands of moral perfections. Everybody has his own ideal of moral perfection.

What is usually called a moral perfection is to have all the qualities that are considered moral qualities: no more to have faults, never to make a mistake, never to commit errors, to be always like what is conceived as the best, to possess all the virtues; that is to say, to realise the highest mental conception. To get all the qualities—there are many, are there not?—all the virtues, all that man has conceived to be the most beautiful, the most noble, the most true, and to live that integrally, so that all actions are guided by that, all movements, all reactions, all feelings, everything; that is living a moral ideal of perfection. That is the summit of the evolution of the mental man.

There are not many who do that, but after all there were and there are some. Generally it is that which men take for the spiritual life. When you meet a person like that you say: "Oh! he is a great spiritual being." But no. He may be a great sage, he may perhaps be a great saint, but he is not the spiritual being.

It is besides very good meanwhile and very difficult to realise. And there is a time in inner evolution when it is very necessary to try to realise

it. Evidently that is much higher than one who is still directed by his impulses, his ignorant and external reactions. It is already in some way to be master of one's nature. And one has to go through this stage, because it is the stage when one begins to be master of one's ego, when one is ready to let it drop off. The thing is still there, but sufficiently weakened to be near its end. It is the last stage before passing over to the other side. And certainly if you imagine that you can pass over to the other side without having gone through this stage, you run the risk of making a gross mistake, taking perfect freedom as perfect weakness in respect of your lower nature.

It is almost impossible to pass from the mental being, even the most perfect and the most remarkable, to the true spiritual life without having during a certain time, however short, realised this ideal of moral perfection. There are many who try to shorten the way and want to assert their inner freedom without having overcome all the weakness of the external nature—they run a great risk of deceiving themselves. The true spiritual life, the total freedom is something much higher than the highest moral realisations, but you must beware lest the pretended freedom be complacency and a disregard for all rules.

You must be more, even more and more high not less than what the highest humanity has achieved.

You must be able spontaneously to become what humanity has conceived as the highest, the most beautiful, the most perfect, the most unselfish, the most comprehensive and the best before you open your spiritual wings and look at these things from above as things still belonging to the individual self and before you enter the true spirituality, that which has no limit, which lives integrally the Infinite and the Eternal.

The Mother

(Bulletin of Education, Vol. XI, No. 3, pp. 101, 103)

One must learn always not only intellectually but also psychologically, one must progress in regard to character, one must cultivate the qualities and correct the defects; everything should be made an occasion to cure ourselves of ignorance and incapacity; life becomes then tremendously interesting and worth the trouble of living it.

The Mother

TODAY AND TOMORROW

How to find the true stage and the true turning of one's self-development ?

How to find? Seek. You must will for it, with persistence. That must be the most important thing.

What happens most often, when one makes the necessary inner endeavour to discover ones soul, to be united with it, allow it to govern one's life, is a kind of enchanting wonder of the discovery and the first instinct is to say: "Now I have what I need, I have found the infinite delight and have to be busy no more with any other thing."

This is moreover what has happened to almost all those who made the discovery, and there are even some who raised this experience to the very principle of realisation and said, "After this discovery everything has been done, there is nothing to be done anymore, you have reached the goal, at the end of the path."

After all, you need a great courage to go farther, this soul that one discovers must needs be an intrepid warrior who is never satisfied with his own inner joy, consoling himself at the unhappiness of others with the idea that sooner or later all will arrive there, and that the endeavour you have made, others also must in their turn make. There are others again who console themselves by saying that you can, from this station of inner wisdom, with

great benevolence and profound compassion, help others to reach there and when everybody is there, well, it will be the end of the world and it is so much the better for those who do not like to suffer.

But ... there is a but, are you quite sure that such has been the purpose and intention of the Supreme when He manifested himself?

All this creation, all this universal manifestation appears at best like a very bad joke, if it is to arrive at that. Why to begin, if it is only to come out! What is the use of having struggled so much, suffered so much, created something which, at least in its outward appearance, is so tragic and dramatic, if it is only to teach you how to come out of it,—better not to have begun at all.

But if you go down to the bottom of things, if, rid not only of all egoism but also of ego, you give yourself totally, unreservedly, so completely, so disinterestedly as to enable you to know the Purpose of the Lord Supreme, then you know that it is not a bad joke, it is not a tortuous path simply to come back—somewhat bruised—to the starting-point. It is, quite on the contrary, in order that the whole creation may learn the delight of being, the beauty of being, the greatness of being, the majesty of a sublime life, and the perpetual, ever progressive growth of this delight and beauty and grandeur. Then everything has a sense, then there is no more regret for having struggled and suffered, there is only

the enthusiasm to realise the divine goal and you rush forward into the realisation with the certitude of the goal and the victory.

To know that you must cease to be egoistic, cease to be a separate being that turns round on itself and cuts itself from the supreme Origin. That is what you have to do: get rid of the ego, then you can know the true goal and that is the only way.

Get rid of the ego, let it drop like a useless robe.

The result is worth the effort that one has to make. And you are not all alone on the way, you get the help, if you have trust.

If you had but one second of contact with the Grace—the marvellous Grace that carries you along, that makes you run, makes you forget even that you have to run,—if you had only for one second contact with it, then you could make an effort not to forget. And with the candour of a child, the simplicity of a child for whom there are no complications, you give yourself to this Grace and let it do its work.

What is needed is not to listen to what resists, not to believe what contradicts, to have trust, a true trust, a trust that enables you to give yourself away without calculation, without bargain. Trust! Say, “Do that for me, I leave you to do your work.”

That is the best means.

The essential condition for peace and joy in life is to will in all sincerity what the Divine wills. Almost all the human miseries come from the fact

that men are almost always convinced that they know better than the Divine what they need and what life should give them. The majority of human beings want that the other human beings should come up to their expectation and that circumstances should be in conformity with their desires and thus they suffer and are unhappy.

It is only when you give yourself in full sincerity to the Divine Will that you have the peace and the calm joy that come from the abolition of desires.

The psychic being shows it with certainty. Therefore when you unite with your psychic you know. But the first condition is not to be subject to one's desires and not to take them as the truth of one's being.

The Mother

(Bulletin of Education, Vol. XXIV, No. 4, p. 47)